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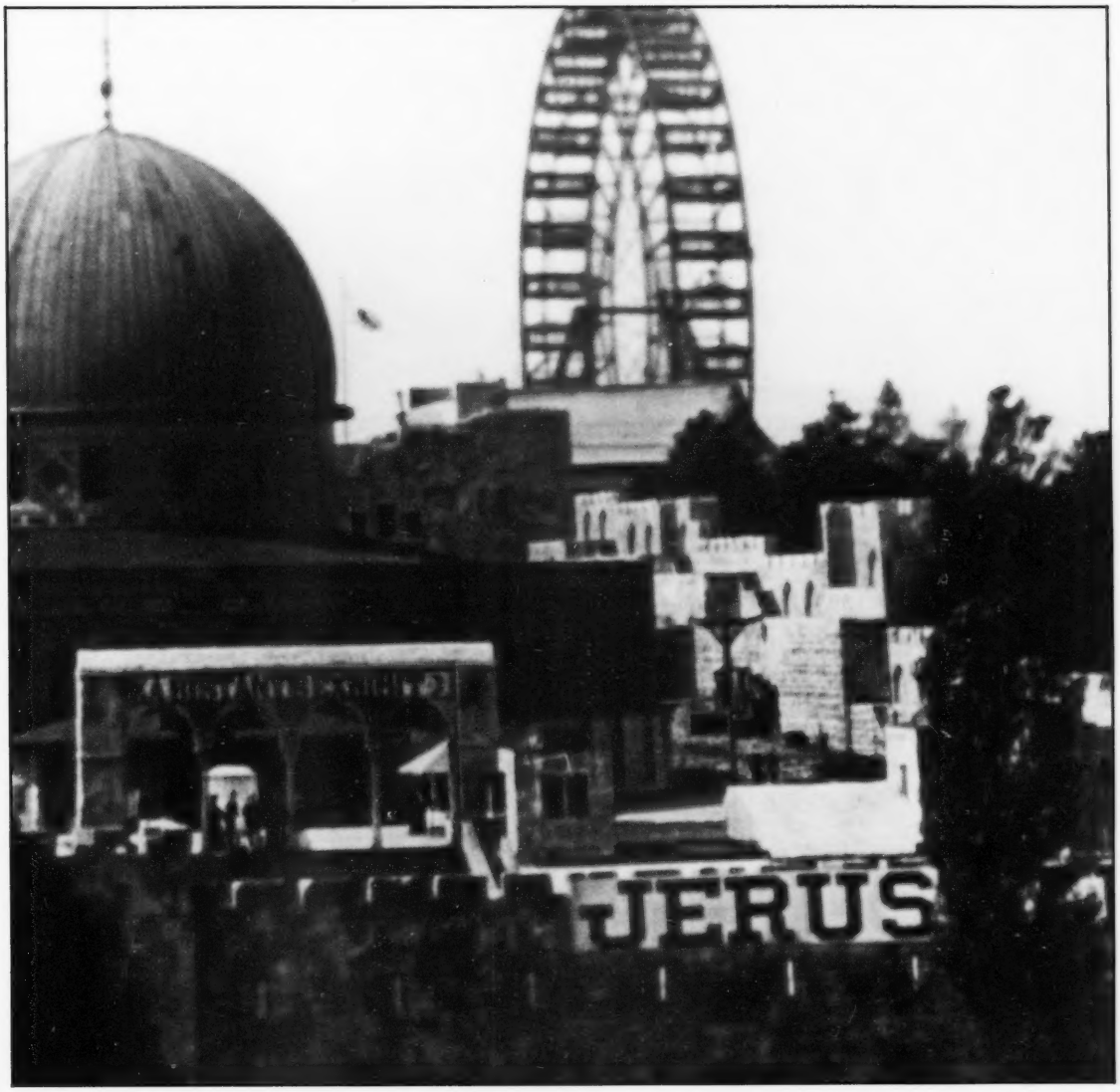

Americans in the Holy Land

Also: Hispanic Heritage Month

Library of Congress

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Vol. 52, No. 19
October 18, 1993

JAMES H. BILLINGTON
Librarian of Congress

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On the Cover: View of the Temple Mount area of the Jerusalem exhibition at the St. Louis World's Fair of 1904. From *To See a Promised Land: Americans and the Holy Land in the Nineteenth Century.*

Cover Story: Lester I. Vogel of the Library of Congress has recently published a book that explores the fascination Americans historically have had with the Holy Land, focusing on the post-Civil War era. Much of his research was conducted using LC's unrivaled collections. 386

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The *Library of Congress Information Bulletin* is issued biweekly except in August (no issues published) and in December (one issue published) by the Public Affairs Office of the Library of Congress and distributed free of charge to publicly supported libraries and research institutions, academic libraries, learned societies and allied organizations in the United States.

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Poetry in Motion:
Poet Laureate Rita Dove Plans an Active Schedule

On Oct. 6, the day before she officially opened the Library's 1993–94 literary season, Poet Laureate Consultant in Poetry Rita Dove held a news conference in LC's Poetry Office.

Ms. Dove has "high hopes" for using the position to promote contemporary arts. An Akron, Ohio, native who was born in 1952, Ms. Dove is associate editor of the literary journal Callaloo *and teaches creative writing at the University of Virginia in Charlottesville, where she is Commonwealth Professor of English.*

Following are Ms. Dove's opening remarks. The next issue of the LC Information Bulletin *will publish a report on her first reading at LC in her new position.*

Rita Dove, during her Oct. 6 news conference in the Poetry Office: "The arts convey the soul." *Photos by Jim Higgins*

Since 1937 over 30 American poets (and one Englishman, Stephen Spender) have been appointed by the Librarian of Congress to serve as "Consultants in Poetry," the last seven, including me, under the title "Poet Laureate Consultant in Poetry." The exact overall number is open to dispute, because William Carlos Williams was appointed in 1952 but then prevented by McCarthyite witch-hunters from taking office; Robert Fitzgerald was unable to serve in 1984 because of illness; and Robert Penn Warren and Howard Nemerov both served twice, once as "Consultants" and then again more recently after a law was passed in 1958 stating that "Congress . . . recognizes this position is equivalent to that of Poet Laureate of the United States."

I accepted Librarian of Congress James Billington's offer to be this year's poet laureate not only because of its honor, but also because I have high hopes that the trend of recent years, when the arts, or more precisely, the independence and integrity of contemporary arts, were often considered suspect, can be reversed. In fact, I believe this trend must be reversed, lest our pride in this country's cultural achievements calcify into a hypocritical pedestal for showcasing past glories. In that respect, the inclusion of Maya Angelou in President Clinton's inauguration was a sign of better things to come.

One way of keeping a people, a society, in tune with itself is by recording its history. But all the history books in the world, and the statistics and political documents, can't give us the whole truth. Something essential is missing: the heart, or what the Germans call *zeitgeist*—the spirit, the soul of the times. The arts—literature, sculpture, dance, theater, music, painting—convey the soul.

"Art," as the opera diva Beverly Sills has said, "is the signature of civilizations." The art of literature has always had a leading role in defining our perspectives as individuals and as a people. After all, in its most felicitous expressions and independent of the pressures of the entertainment industry, literature has the great ability to build bridges between our past, present and future, for it is our way of preserving the interior life of our society.

In this age of pop culture personality cult and fleeting celebrity, I believe the poet laureate has the duty to try to reclaim lost public ground for serious literature. We have to reclaim it for the sake of new generations of Americans if we don't want them to drown in the brutalization of a truncated, dehumanized language.

The great American novelist Katherine Anne Porter said: "Writing does not exclude the full life; it demands it." Although poetry has often gotten a bad rap by being as-

sociated with phrases like "ivory tower," "elitist," "cerebral," "effete," I hope to advance, during my tenure at the Library of Congress, that poetry is actually the celebrator of life and as such includes a generosity of spirit; and that poetry, as I understand it, must *embrace* human beings. As William Carlos Williams has written:

"It is difficult/to get news from poems/yet men die miserably every day/for lack/of what is found there."

My plans for bringing poetry back into the loop range far and wide, so that I can only hope to accomplish part of what I dream of doing. I'd like to mention here four projects I am working on, projects contingent upon funding and logistics, of course:

Poetry and Music. In February we will have an evening of poetry and jazz. The scheduled poets are: Michael Harper, who has written poems celebrating jazz musicians, and Quincy Troupe, poet and author of the highly acclaimed Miles Davis biography.

Rita Dove told the media: "I believe the poet laureate has the duty to try to reclaim lost public ground for serious literature."

Earth Day Symposium. Vice President Gore's eloquent reflections in his book, *Earth in the Balance*, as well as the successes of the Rio de Janeiro Earth Summit, prompted me to consider an interdisciplinary event focusing on the environment. This evening, with possibly an afternoon panel, would feature poets as well as scientists, musicians, essayists and artists. I hope to interest Vice President Gore in participating in this event—which is still in the preliminary planning stages.

Poetry by Native American Children. I hope to be able to bring a group of American Indian children to the Library who have learned to express themselves through poetry, all of them students in the extraordinary creative writing workshops the poet Mick Fedullo has been conducting on Indian reservations throughout the West over the past dozen years. (Fedullo has written a book about his experiences: *Light of a Feather: Pathways Through Contemporary Indian America.*)

Town Meetings on Poetry. In the past 4½ months I have been approached by libraries, elementary and secondary schools, academies, colleges and hospitals across the nation; many of these correspondents are dedicated educators and administrators who believe, from firsthand experience, in the power of poetry to nourish our souls.

Naturally, it would be physically impossible for me to honor even a fraction of these invitations—but the overwhelming number of requests, the obvious need and desire, prompted me to contemplate possibilities of how to reach as many people as possible without burning myself out in a month. Telecommunications is the obvious answer, and I am particularly excited about the idea of linking up with schools and, if technically feasible, other public institutions via two-way closed circuit television.

I have begun to talk with a couple of foundations about their possible involvement in some of my ideas, and I hope to rekindle some private support in the tradition of past generosity by benefactors like Archer Huntington (who gave the "seed money" for the consultant in poetry position in the 1930s) and Gertrude Whittall (who for decades, and beyond her death in 1965, was a major underwriter of the literary program).

Besides planning special projects, I am also inviting a few of my favorite poets to the Library for more conventional readings. We begin a week from tomorrow, on Oct. 15, with two Southern poets whose work I consider underappreciated: Susan Ludvigson and Michael McFee. On Dec. 2 two excellent women poets will read: Toi Derricotte and Marie How, followed on Dec. 16 by Susan Mitchell and Charles Wright, deserving winners of two major poetry prizes this year. And in March we will experience two significant American poets who, a generation apart in age, are both living abroad: Cyrus Cassells will visit us from Rome, and Shirley Kaufman will come from Jerusalem.

Further dates and names for the spring reading calendar will be announced as plans progress.

The Cuban Collections:
LC Celebrates Hispanic Heritage Month

From Sept. 15 to Oct. 15, the Library celebrated Hispanic Heritage Month with special events reflective of Hispanic Culture, including film screenings, lectures and a poetry reading by Cuban Roberto Valero (see page 385).

The following articles highlight the Library's collections, specifically the Cuban materials, and initiatives by the Hispanic Division to make its collections more accessible to researchers.

U.S. base at Guantanamo Bay, Cuba, 1962; LC's Cuban collections include many photos, such as this one from the U.S. News & World Report Collection.

From its history in the pre-Columbian era to the present, Cuba has been the subject of intense scholarly interest. The island nation's political and cultural history has been exceptionally well documented through the centuries from the Arawaks to Columbus to Castro.

In the Library of Congress researchers will find a remarkable Cuban collection. According to Lisandro Pérez, a well-known Cuban American scholar at Florida International University, "The Cuban holdings of the Library of Congress are by far the largest and most complete, especially rich in books and periodicals in the humanities and social sciences." Dr. Pérez, who is often interviewed by *The New York Times* and other newspapers about current affairs in Cuba, speaks from personal experience. A frequent visitor to the Library, he has been reviewing materials as a contributing editor for LC's *Handbook of Latin American Studies* since 1975.

History. Early chronicles describing Cuba came to the Library with the Thomas Jefferson collection in 1815; among them, *Historia general de las islas y tierra firme de mar oceano* by Antonio Herrera y Tordesillas and *Del imperio soberano sobre las Indias* (1552) and *Istoria della destruzzione dell' Indie Occidentale,* both by Bartolomé de las Casas.

The Library also has among its treasures: *Guía de forasteros* (1828), an important document of an early Cuban attempt at independence in *Nadie se asuste (1821)* by José de Nuñez del Castillo, and an 1810 proclamation by the governor of Cuba. Also in the collections one finds Jacobo de la Pezuela y Lobo's important work *Crónica de las Antillas* (1871), his four-volume *Historia de la isla de Cuba* (1868–1878) and two facsimile editions of Silvestre de Balboa Troya y Quesada's *Espejo de la paciencia,* originally published in 1608.

Especially important works are José Antonio Saco's *Collection de papeles científicos, históricos . . . sobre la isla de Cuba* (1858–59), Felipe Poey y Aloy's *Geografía física y política de la isla de Cuba* (1857), José Augustín Caballero's *Escritos varios* and Pedro Agustín Morell de Santa Cruz's *Historia de la isla y catedral de Cuba* (1929).

Seminal works of liberal politician, philosopher and Catholic priest Félix Varela (1788–1853) are also well represented. Varela went into exile in the United States, where he founded the first Spanish Catholic newspaper.

The Ten Years' War (1868–78) and the 1895–1898 independence movements are amply covered in the collections, featuring many firsthand accounts by participants such as Carlos Manuel de Céspedes, Manuel de la Cruz, Máximo Gómez, Juan V. Escalera and José Martí. Other books deal with U.S.-Spanish claims settlements and the accounts of Spanish and Cuban participants. The U.S. side is thoroughly documented in the Library's collections. LC also has René Reyna Cossío's *Estudios histórico-militares sobre la guerra de independencia de Cuba* (1954) and publications on this subject by the Cuban National Archives.

Cuba, the jewel in the Spanish Empire's crown during the 19th century, became a major Caribbean and Latin American intellectual powerhouse in the 20th century, producing world-renowned figures such as the medical doctor Carlos Finlay, anthropologists Fernando Ortiz and Lydia Cabrera and Fidel Castro. Above all, perhaps, are Cuba's innovations in music. The nation's intellectual production during this century is evidenced by the Library's substantial holdings.

Manuscripts. Among Hispanic countries, Cuba is one of the best represented in the Library's manuscript collections. The collection of humanist Domingo Delmonte y Aponte, ranging from 1597 through 1871, has among its treasures a 1517 letter to Cardinal Cisneros, a 1539 report from Hernando de Soto to the Cabildo of Cuba, a 1683 description of the city of Havana by Gov. Francisco Dávila Orejón Gastón and a set of documents describing the colony's fierce resistance to a British attack on Santiago in 1782.

Another noteworthy collection is *Papeles de Cuba,* which consists of more than 500 boxes of documents copied at the Archivo General de Indias in Seville, ranging from the 16th through 19th centuries. The collection contains a wealth of information on Cuba and the surrounding Spanish possessions such as Louisiana, Florida, Yucatán and the Caribbean Islands.

Cuba was strategically important for Spain throughout the colonial period. An important holding is the José Ignacio Rodriguez collection, covering 1853 through 1907. It includes the papers of the Cuban Junta of New York, the archive of the Real Sociedad Económica de Amigos del País from Havana, many letters of major intellectuals of 19th century Cuba such as José Antonio Saco, Miguel del Aldama and José Antonio Echeverría, and many documents on inter-American legal affairs.

Felix Varela, who founded the first Spanish Catholic newspaper in the United States.

Other Special Collections. The Prints and Photographs Division houses many photos of the Spanish-American-Cuban War, views of early 20th century Cuba, political cartoons of the sugar industry, drawings of historical buildings, photographs of the 1962 ballistic missile bases and a series depicting Castro's Cuba. There are also stereoscopic photographs from the early 1900s, lithographs, posters and an extensive collection of pictures of buildings.

Cuban styles of music have been one of the major influences in contemporary music. According to Wayne Shirley, a specialist in the Music Division, the Library "has most of the major books on Cuban music, as well as most published Cuban scores. . . . Probably few, if any, American libraries have significantly larger collections in this field." He adds that the Music Division also houses holograph scores by noted composers Julio Orbón and Aurelio de la Vega. The book collections range from Cuban musical periodicals to general works on Cuban musical life to specialized books on classical and popular Cuban music.

The recorded collections contain samples of folk, popular and classical music. In the American Folklife Center's Archive of Folklore are several unpublished phonodiscs of Afro-Cuban social dances and a series of records, *Música de los cultos africanos,* compiled by Lydia Cabrera. Musicologist Odilio Orfé, visiting from Havana in 1979, found a 1904 cylinder recording of Afro-Cuban songs. The Motion Picture, Broadcasting and Recorded Sound Division has another unusual set of research materials—recordings of world leaders, including many by Fidel Castro.

In terms of geography, Cuba is "probably the best-mapped Hispanic country of the hemisphere" according to former staffer and *Handbook of Latin American Studies* contributing editor James D. Hill, who said that the "collection of subject maps is strongest in transportation, telecommunications, mining, agriculture and industry—two of the latter groups dealing largely with sugar."

Ronald Grim, head of the Geography and Map Reading Room, added that "there are maps of Cuban sugar warehouses made by the Sanborn Fire Insurance Co., numerous plans of towns and populated places dating from the mid-19th century to the present, as well as older topographic map series." Especially noteworthy are numerous nautical charts of Cuban waters and coastal areas produced since the middle of the last century by the world's maritime powers.

The items mentioned here are only a tiny fraction of a vast treasure trove of books and nonbook materials found in the Library's collections. Nonbook materials can be accessed in specialized reading rooms using catalogs and finding aids. A good place to start is the Hispanic Reading Room, where scholars receive orientation and reference assistance on using the various collections.

—*Georgette Magassy Dorn*

Much More than Books:
Nontraditional Sources of Cuban Literature

Cuba stood at the crossroads between the Old and New Worlds ever since Columbus first landed on its shores. Throughout the centuries the island developed an extraordinarily rich and varied culture, reflected in its literature from the colonial period to the present.

Starting with the first world-class Cuban literary figure, José María Heredia (1803–39), and on to José Martí (1853–95), José Lezama Lima (1912–74) and Alejo Carpentier (1904–1980), works by all the important Cuban authors can be found in the Library's collections. According to noted literary critic Ivan Schulman of the University of Illinois, the Library's collection of Cuban literature in all genres "is well balanced and representative of all periods of Cuban letters. . . . Furthermore, over the years it has acquired a large number of significant first editions of works published in Havana in small numbers, which today are almost impossible to obtain."

A recent publication about an aspect of the Library's Cuban collections is *A Survey of Cuban Revistas 1902–1958* (Library of Congress: 1993), an annotated bibliography by Roberto Esquenazi-Mayo of Georgetown University, which analyzes an array of periodicals reflecting Cuban cultural and literary trends. These *revistas* were the prime vehicles for documenting the cultural life of Cuba for half a century.

When people think of literature they think of printed texts. A nontraditional resource for the study of Luso-Hispanic and Caribbean literature is the Archive of Hispanic Literature on Tape, begun by the Hispanic Division in 1942. As Reinaldo Arenas said to Roberto Valero when they both recorded selections at the Library in 1980, "Preserving the voice or image of a writer adds a wholly new dimension to the appreciation of literature."

So far, 604 authors have been recorded, among them seven Nobel laureates: Gabriela Mistral, Octavio Paz, Pablo Neruda, Gabriel García Márquez, Mario Vargas Llosa, Jorge Amado and Jorge Luis Borges. In addition to literary authors, a few intellectuals have also recorded for the archive. Authors record at the Library of Congress or according to strict specifications in studios of U.S. embassies abroad, in university sound laboratories or at radio stations.

Nicolás Guillén became the first Cuban poet to record for the archive, in 1958, at the Radio Municipal in Buenos Aires. Francisco Aguilera, the Hispanic Division's former specialist in Hispanic culture, called Guillén the foremost poet and "magician of Afro-Cuban folklore, rhythms and dialect with his *son* poems."

The *son* is a popular dance featuring poetry and using vernacular speech and music. Guillén's recorded poem "Sóngoro cosongo" and other selections from *El Son Entero* are perennial favorites with patrons who come to listen to the tapes.

The next Cuban writer to record was poet and critic Eugenio Florit in 1962. He wrote both poetry and Afro-Cuban verse.

Today, 28 Cuban and Cuban-American authors are represented in the archive; they were recorded in various and even far-flung places. This writer (who is the curator of the Archive of Hispanic Literature on Tape) recorded Cuban-American poet Eliana Rivero and novelist Hilda Perera in 1978 at the University of Ottawa while they were in Washington attending a conference on Latin American Women Writers.

The archive features writers living in Cuba as well as those who choose to live in exile. A resourceful scholar and Hispanic Division consultant, Margaret Crahan of Occidental College, scored a victory in 1978–79 when she recorded five writers in Havana—Miguel Barnet, Edmundo Desnoes, Eliseo Diego, Roberto Fernández Retamar and Nancy Morejón—as well as musicologist Odilio Urfé.

Playwright José Triana was recorded by this writer at the University of Puerto Rico in Rio Piedras, while Afro-Cuban ethnologist and short story writer Lydia Cabrera was interviewed for the archive at the University of Miami (both in 1982). Novelist Julieta Campos, who lives in Mexico, read for the archive at the Benjamin Franklin Library in Mexico City in 1979, while Severo Sarduy recorded in Paris in 1984.

More than half of the authors represented in the archive were recorded at the Library of Congress. In addition to Eugenio Florit, some Cuban intellectuals who shared their insights into Cuban culture include literary historian José Arrom, Lourdes Casal, Armando Valladares, Carlos Franqui and Manuel Moreno Fraginals, all of whom were interviewed on tape by this writer.

Other novelists who have read for the archive at the Library include: Guillermo Cabrera Infante (also filmed on videotape), Antonio Benítez Rojo, and the poets Angel Cuadra, Belkis Cuza Malé, Pablo Armando Fernández, Heberto Padilla, Juana Rosa Pita and Roberto Valero.

The recordings in the archive are accompanied by notebooks containing transcriptions of interviews and texts of the selections read. Patrons may listen to the recordings in the Hispanic Division.

The Library also has numerous nonmusical as well as musical recordings from Cuba in the Recorded Sound Reading Room.

—*Georgette Magassy Dorn*

Division Internships Attract Diverse Group

During this past spring and summer, the Hispanic Division recruited a multicultural group of fellows, interns and work-study employees to work on arrearage reduction (uncataloged materials), bibliographic projects, acquisitions and reference services.

These youths from many parts of the world worked with materials in Spanish, Portuguese, Gallego (the language of Galicia, Spain) and English, gaining valuable insight into the workings of the world's largest research library.

☐ Daisy Lake, a Fulbright grantee from Antigua, West Indies, is a librarian and the supervisor of her country's libraries. She is spending six months in the Hispanic Division, where she will learn about the Caribbean holdings in various divisions in the Library and also about technical processing.

Ms. Lake assists patrons in the Hispanic Reading Room and is compiling a comprehensive bibliography on Antigua, which she plans to publish. She recently gave a presentation about her country's archives and libraries at a noon roundtable sponsored by the Library of Congress Professional Association.

☐ Ricardo Soto, a senior from Tulane University, whose home is in Puerto Rico, is the first person to fill the Hispanic Internship, funded by AT&T. He worked with Reynaldo Aguirre, senior bibliographer, on classifying the Puerto Rican Pamphlet Collection and assisted in compiling a bibliography of Hispanics in the United States. In addition he helped Specialist in Hispanic Culture Georgette Dorn in searching Hispanic-American publications produced in the United States for a Hispanic Collections overview

☐ Madison Junior Fellow Laura LaBauve, of Spanish and French ancestry, is from New Orleans. She is a doctoral candidate in Spanish literature at Georgetown University's School of Languages and Linguistics and spent the summer helping Mexican Specialist Barbara Tenenbaum and Mexican and Central American Bibliographer Juan Manuel Perez in classifying and searching thousands of Hispanic periodicals from the Serial and Government Publications Division arrearage. She also worked with Georgette Dorn to preserve the voice recordings in the Archive of Hispanic Literature on Tape.

Summer interns in the Hispanic Division (from left, bottom row): Sandra Quintanilla, Daisy Lake, Laura LaBauve; (middle row): Marta Castro Arue, Mercedes Peralta, Kennia Alvarez; (top row): Scott Hutson, Leandro Lucini, Irene Martinez, Ricardo Soto, Johnny Battle Jr. Not shown: Roberta Chaves, Sean McGuire, Clotilde Puertolas

☐ Native Californian Roberta Chaves, a senior at Stanford University, spent her spring quarter in Washington in the Hispanic Division. She helped Acquisitions Specialist Edmundo Flores in compiling an annotated bibliography of publications about Puerto Rico and also researched her senior honors thesis on "Anglo-Hispanic Relations in California in the Nineteenth Century."

☐ Spanish philologist and linguist Marta Castro Arue, from the University of Santiago de Compostela in Spain, is a native speaker of Gallego. She helped Iêda Siqueira Wiarda in compiling a comprehensive Gallego bibliography of LC holdings.

☐ Also from Spain came Irene Martinez, a student at the Universidad Complutense in Madrid. She assisted Edmundo Flores in compiling a Puerto Rican bibliography.

☐ Spanish historian Clotilde Puertolas, who holds a doctorate from the University of California at San Diego, proofread and verified on-line records for LC's *The Handbook of Latin American Studies.*

☐ The *Handbook* also had the assistance of Argentine Mercedes Peralta de Castellini, a volunteer who input serial articles into the *Handbook's* on-line data base.

☐ Scott Hutson, a Yale University junior, spent the summer

(Cont. on p. 398)

Tyranny and Myth:

Cuban Poet Roberto Valero Reads at LC

The Library's celebration of Hispanic Heritage Month was marked Sept. 14 by a visit from Cuban writer Roberto Valero.

The standing-room-only crowd gathered in the Library's Pickford Theater to hear Mr. Valero read his poetry, much of which rails against the tyranny in his native land.

Dolores Martin of the Library's Hispanic Division provided background. Mr. Valero was born in Matazas, Cuba, in 1955. He studied at the University of Havana but never graduated because of his anti-goverment leanings. He, and the approximately 10,000 Marielistas, left Cuba in 1980. "This extraordinary figure [Valero] is an example of the Cuban dissident, who, through his own powers of regeneration, was expelled from the country of his birth, and without any means of subsistence whatsoever, managed to become a success in life," said Ms. Martin

Mr. Valero arrived in Miami and took any job he could get, including waiting on tables. He continued to write poetry and essays based on his experiences. "Even under adversity," said Ms. Martin, "Roberto wrote about the tragedy of Cuba and not only his fellow compatriots' condition but of mankind's predicament in general. He wrote in the most elegant and original fashion."

From Miami, Mr. Valero came to Washington, where he completed his doctorate in Hispanic literature at Georgetown University on full scholarship.

He has published five books of poetry: *No estaré en tu camino* (1991), *Venías* (1990), *Dharma* (1985), *En fin, la noche* (1984) and *Desde un oscuro ángulo* (1982).

Among numerous awards and prizes he has won is the Letras de Oro Literary Prize in 1989. He has traveled extensively in the Americas and Europe and lectured at several universities. He currently teaches Spanish American literature at George Washington University and is working on a novel and three books of poems.

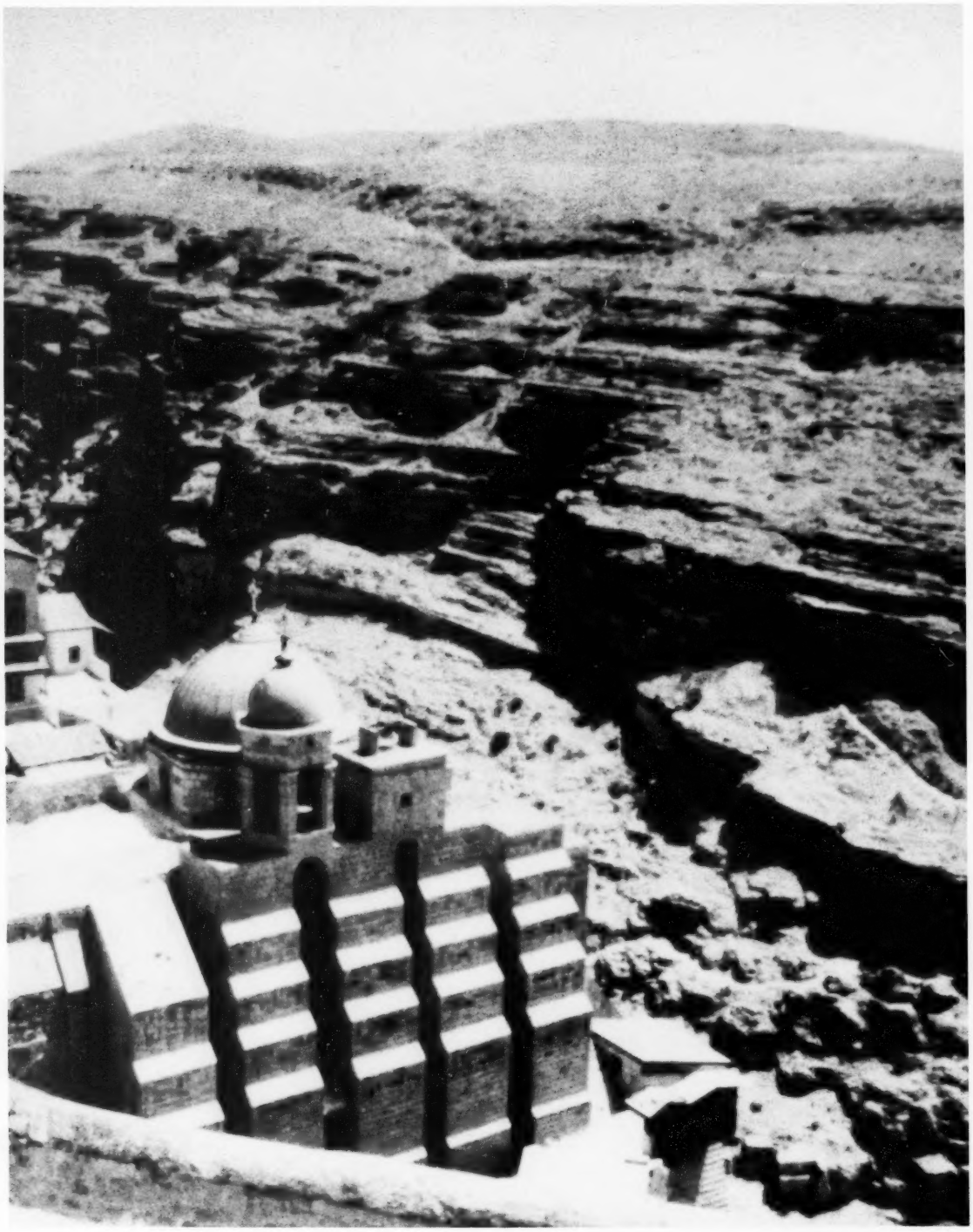
His Library audience of students, writers, educators and staff was wholly absorbed by Mr. Valero's language—both serious and funny. Also in attendance were Cuban essayist Emilio Bernal Labrada and Argentine poet Luis Alberto Ambroggio. Translating his poems from Spanish to English was his wife, Maria Badías, a painter and mother of the Valeros' two daughters.

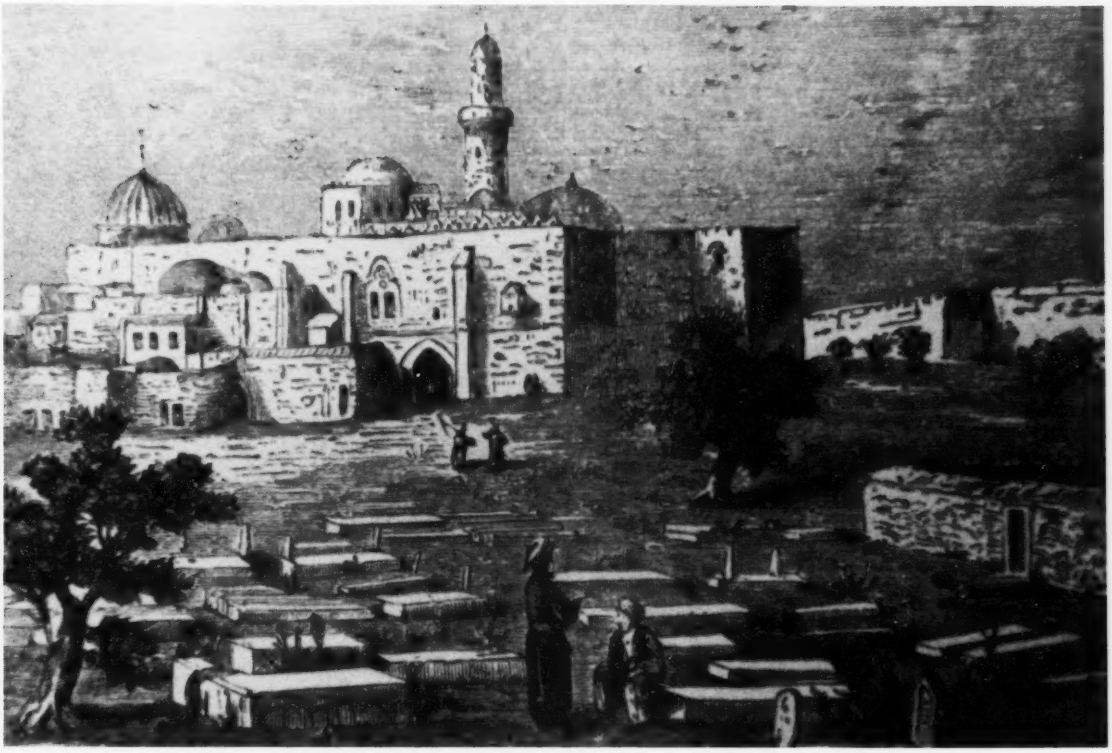
Mr. Valero read an excerpt of his epic poem ". . . pero nadie sabe su nombre" (". . . But No One Knows His Name"). This monumental work describes man's dialogue with the gods. Mr. Valero, describing this work, said, "We all live with the myth-ending apocalypse, and we are all believers in some sort of god . . . or something of heroic proportions outside ourselves."

One of Valero's fictitious gods, Terminus, makes an appearance as the god of death in his poem. "We both beseech and placate the gods we create or are given us by our heritage," he said. "This epic work has involved much research, as it explores the fundamental ideas about God, love, creation, etc., using as a framework the mythologies of all cultures. . . . Similarities in ideas and beliefs among the various cultures are emphasized. Everything is scrambled, contemporary philosophers, myths and authors appear alongside sacred snakes, Isis or Thor."

—*John Sullivan*

Roberto Valero is flanked by his wife, Maria Badías (left), and Dolores Martin of the Hispanic Division, just outside the Pickford Theater, where he read from his work on Sept. 14. *Photo by John Sullivan*





'To See a Promised Land':

LC Specialist Uses Collections for Book on Americans in Holy Land

by Lester I. Vogel

Lester I. Vogel, who has just completed a yearlong detail as head of the processing section in the Rare Book and Special Collections Division, has recently published a book, much of which is based on his use of the Library's incomparable collections. To See a Promised Land: Americans and the Holy Land in the Nineteenth Century *(Pennsylvania State Press, $35, 338 pages) explores Americans' perceptions about the land of the Bible through the books, pamphlets and articles they read and through the travels they made. The ideas of such historical figures as Mark Twain, Abraham Lincoln and Ulysses S. Grant are covered as well as the Jerusalem exhibition at the 1904 St. Louis World's Fair, "a spectacle that epitomized the popular appeal of the Holy Land for earlier Americans." Following are some excerpts:*

Views of the Promised Land: Convent of Mar Saba in the Judean Desert (left), a popular 19th century stopover during excursions from Jerusalem to the Dead Sea; engraving of the tomb of David. *All Photos from* To See a Promised Land

All people of the Jewish, Christian and Islamic faiths share a cultural legacy: the concept of "Holy Land." Whether the designation "holy" is due to the presence of God, of his prophets or his people, "Holy Land" represents a fusion of geography, histories, cultures, religious practices and beliefs. The net effect is that a special regard for a certain place is transmitted from one generation to the next.

This book examines one aspect of the Holy Land legacy: the relationship between Americans and their culture, on the one hand, and the territory Western thought calls "Holy Land," on the other hand. It surveys pre-1918 American historical experience in, and the cultural relationship with, the specific geographical area in Western Asia known variously as Canaan, Zion, Palestine or Israel. The concept of an

For those who couldn't actually travel to the Holy Land, the Jerusalem exhibition at the 1904 St. Louis Fair provided the next best thing and a venue for this wedding . . .

acknowledged "sacred" land altogether removed from the North American continent has been a persistent theme in American civilization ever since the arrival of the first European settlers in the 17th century. The ensuing relationship between Americans and the Holy Land is seen in the ever-increasing number of Americans who made the voyage to Middle Eastern soil, and it is still evident in the enduring preoccupation with Holy Land imagery among Americans. This "Holy Land" concept has implications that are wide-ranging and not confined to any particular region of the United States, segment of the American people or period in American history.

Most historical analyses of Americans' relationship with the Holy Land confine their attention to the political disposition of the land and the national aspirations of those fighting for its possession. This is unfortunate because a fuller picture of American attachment is so vital to an understanding of present realities.

I have therefore chosen to look at the period before 1918 and the breakup of the Ottoman Empire—the quiet years before the Holy Land became the focus of a political maelstrom—and to examine what Americans knew and thought about the Holy Land during that earlier time, before the land became politicized and embroiled in conflict between Arab and Jewish national interests. Before all else, in the minds of Americans, the Holy Land has been a classic geographical image, a far-off place of both real and imagined features peopled by groups about whom Americans already had well-formed preconceived notions. Perceptions of the Holy Land were affected by cultural factors, and interaction with it was shaped by those perceptions. Because interaction between Americans and the Holy Land was particularly rich between 1865 and 1918, coming as it did at the close of a major phase of Holy Land history and during a dynamic period in U.S. history, I have chosen to focus especially on that watershed era.

I use five recurrent points of American contact with the Holy Land during the appointed time period: American tourists/pilgrims, American missionaries, American settlers/colonists, American explorers/archaeologists/biblical scholars and American diplomats. As the primary producers of written accounts of the Holy Land meant for American audiences of the time, these five groups played a major role in both shaping American perceptions and affecting the extent of American experience in the Holy Land. But American attachment to the Holy Land was not limited to these points of contact, and I mention a few other sources of interest, such as popular education and entertainment.

During several years of research, materials from collections in various libraries and archives in the United States and Israel were examined, but most of the materials on which this study is based—usually public written records of the American encounter with the Holy Land—are in the general collections of the Library of Congress, that huge repository of Americana.

In addition to making available many primary sources that reveal American "public thought" about and interaction with the Holy Land, the Library of Congress provides an unparalleled single location for studying the entire spectrum of relations between America and the Holy Land because it has the widest array of materials on ancillary topics, such as the history and influence of religion in American life; the role of the Bible in America; public opinion and the formation of foreign policy; the social, commercial and political history of the Middle East; and

geographical imagery, perception and myth—to name a few of the directions. And also, illustrative matter in the various collections offer ample visual supplements to narrative.

Earliest American Links with the Bible's Land. To most Americans, the Holy Land was an abstraction closely identified with some ideal. To the Puritans the consummate polity was theocratic in form and symbolically associated with Zion. The New World was the Canaan where Puritans had come to build the true biblical commonwealth. This theme of a fresh start in a special place recurred periodically as various religious groups sought refuge from European and, later, American religious intolerance.

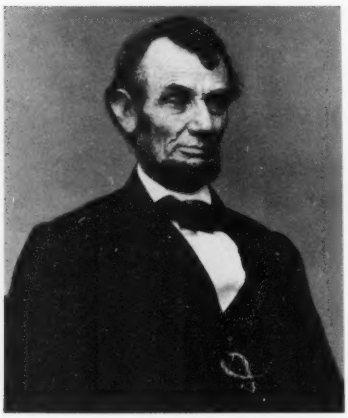
It has been popular to say that trade and spreading the Gospel were the prime motivators of Europeans attracted to the New World. But in addition, there were sporadic commercial contacts between the American colonies and the Levant region. Contact with the Holy Land was limited to very few Americans during the Colonial period. Most colonists had to be content with printed reports and occasional graphic representations. Only infrequently did they hear about the Holy Land from firsthand experience. But such reports did reach the colonists, and perhaps the earliest came remarkably soon after the beginning of the British Colonial effort in North America.

In the year 1610, George Sandys, a son of the Archbishop of York, was 32 years old, "restless and eager to escape for a time from his surroundings." Sandys had suffered through a disastrous marriage and saw the wealth his father had accumulated dissipate in a flurry of litigation. Sandys departed for a trip to the East. On Aug. 20, 1610, three years after the founding of the Jamestown settlement by the London Company, he left Venice to journey through Greece, Turkey, Egypt and the Holy Land. What makes Sandys so significant is not that he was a well-to-do gentleman "who, following the routes opened up by the Levant Company, voyaged out of curiosity to the classic lands of Greece and the Aegean, the biblical lands of Palestine and Egypt, and the fabled wonders of Constantinople, ancient seat of the Eastern Empire."[1] George Sandys is notable because he was the earliest firsthand connection between the Holy Land and America.

To Sandys, the Holy Land was "where God himself did plant his own Commonwealth, gave laws and oracles, inspired his Prophets, sent Angels to converse with men; above all where the Son of God descended to become man; where he honored the earth with his beautiful steps, wrought the work of our redemption, triumphed over death, and ascended to glory . . . but which has become the most deplored spectacle of extreme misery . . . which calamities of them so great and deserved, are to the rest of the world as threatening instructions."

Pilgrimage, Tourism and Exodus: Americans Go East. On a blustery spring afternoon, with the executive business concluded for the day, President and Mrs. Lincoln rode out of the White House grounds in an open carriage on a brief outing to the Washington Navy Yard. The burdens of war finally lifted from his shoulders, the president was in a cheerful, almost playful, mood. Only days before, news of the Confederacy's capitulation had reached Washington, and now, with a free moment alone with his wife on a bright afternoon, the president could relish the occasion with buoyant conjectures about his personal future. During the ride, he spoke about travel—about a possible journey to California and even one abroad at the conclusion of his second term. But of all the places to see, the president appeared to relish most a tour of the Holy Land.[2]

. . . As well as a chance to travel down a re-created Jerusalem street.



Abraham Lincoln dreamed of a trip to the Holy Land on the very day he was assassinated: Good Friday, April 14, 1865.

U.S. Grant, who was supposed to join Lincoln that night, changed his plans and eventually made the pilgrimage.

Secretary of State William Seward was also attacked, by stabbing at his home, but he recovered and made the trip.

The idea of a pilgrimage to Jerusalem was appropriate that afternoon. It was Friday, April 14, 1865. Later that evening, Mr. and Mrs. Lincoln attended the fateful performance of "Our American Cousin" at Ford's Theater, and the dreams of pilgrimage came to an abrupt and tragic end.

Although Lincoln was assassinated before fulfilling his ambition to visit the Holy Land, his talk of such a trip was by no means idle fancy. The Holy Land was a travel destination on the lips of many Americans. It already existed as a concept in the collective mind of Americans, a peculiar fusion of geographical place with historical past. Indeed, beginning with George Sandys and continuing down through the mid-19th century, Americans learned of the Holy Land—and heard Americans' impressions of it—either by word of mouth from the few who were lucky enough to have visited it, or through written reports and graphic representations.

The easing of civil conditions in the Holy Land during and after the Egyptian invasion correlated with an increase in the American presence there. This period saw a confident, expanding America sustain its first attempt to penetrate the eastern Mediterranean. Such American authors as John Lloyd Stephens, George William Curtis, Bayard Taylor, John W. De Forest, William Cullen Bryant, John Ross Browne and Herman Melville ranged over a more secure though still perilous Holy Land.[3]

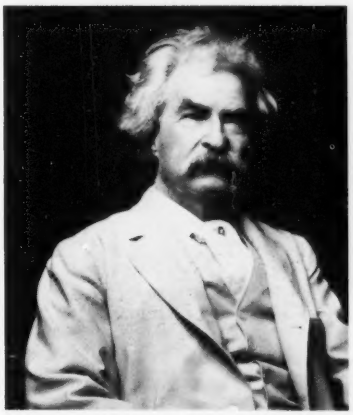
After the Civil War's conclusion the interest was rekindled on an unprecedented scale. More Americans than ever before began rushing overseas to see the land of the Bible. A new wave of American experience in the Holy Land was about to begin. But in April 1865, many of those who would play roles in shaping that experience were otherwise engaged:

The man who clinched victory for the Union, Lieutenant General Ulysses S. Grant, was supposed to be sitting with the Lincolns in the presidential box that sorry night, but a change in plans made him leave Washington for Burlington, N.J., earlier in the day. Secretary of State William Seward, though, was in Washington. Recuperating from a carriage injury at his home across from the White House, Seward was attacked and knifed in his bed as part of the plot against Lincoln. He survived the attack and, like Grant, went on to live Lincoln's dream of pilgrimage. Grant and Seward were two of many prominent Americans who traveled to the Holy Land in the years after the Civil War.[4]

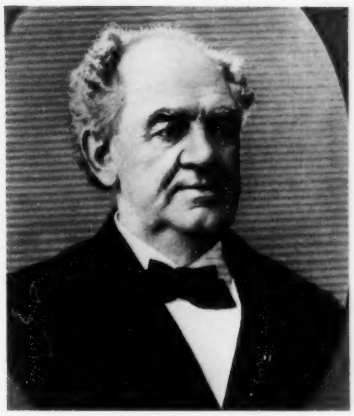
A Grand Pleasure Excursion of Brooklynites. On Dec. 15, 1866, Samuel Clemens (better known as Mark Twain) departed from San Francisco, sailing to New York by way of the Isthmus of Nicaragua. Clemens, a young reporter who apparently loved ocean travel, had been engaged by the newspaper *Alta California* to write a series of letters about a trip, possibly to Peking on an invitation from Anson Burlingame, the U.S. minister to China. Clemens was on his way through New York to St. Louis, where he would spend some time with his mother before leaving for the Orient.

While in New York he became aware that "prominent Brooklynites are getting up a great European pleasure excursion for the coming summer, which promises a vast amount of enjoyment for a very

Herman Melville visited and wrote a journal of his experiences.



Mark Twain traveled with many other prominent New Yorkers.



P.T. Barnum arranged for an agent to collect antiquities.

reasonable outlay."[5]

The trip to Europe and the Holy Land was being planned primarily by members of Henry Ward Beecher's Plymouth Church. Beecher, a prominent churchman, was scheduled to lead the tour, and it was rumored that he intended to use the trip to Palestine as preparation for a book on the life of Jesus.[6] Clemens found himself drawn into the affair both on its merits and by the attendant hoopla that had much of New York aroused. Rumors circulated that celebrities would abound as part of the excursion: Union war hero William Tecumseh Sherman himself would lead the party in capturing the sights, and the entire affair would receive publicity in the nation's press because several well-known New York newspaper publishers would be present. P.T. Barnum had reportedly secured an agent to accompany the excursion and help participants collect "antiquities, relics and curiosities from the different places visited"[7] all to be displayed, properly labeled and with a photograph of the donor next to his or her contribution, in a special department of Barnum's famous Manhattan museum. With such inducements, the tour naturally became one of the most discussed events of the year.

Former President Ulysses S. Grant's journey around the world between 1877 and 1879 was heralded as "one of the most important events in modern history."[8]

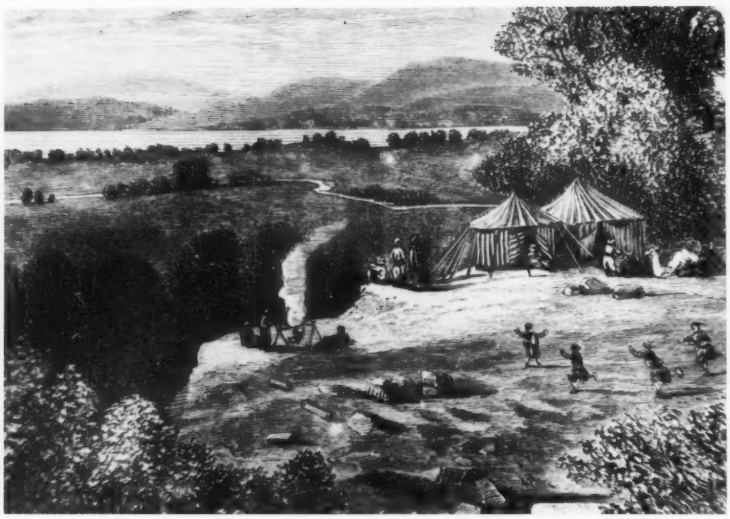
The trip seized the imagination of the American public and held it. On May 17, 1877, former President and Mrs. Grant left Philadelphia for England. Their trip lasted two years and was proclaimed "perhaps the grandest tour an American couple had ever had."

The Grant trip started as a personal getaway after eight trying years in the White House that concluded with a growing catcall over the corruption of Grant's administration. The former president and his wife decided to vacation in Europe to escape the public row of politics. With a daughter already living in England, the British Isles were a natural destination, but the trip would not remain a quiet family visit. It began to accrue an entourage as the European clamor to see America's champion rose and more social commitments were made. John Russell Young, reporter for the *New York Herald* and a future Librarian of Congress, reported on the trip to a curious nation.

After a tumultuous tour through Britain, during which they were embraced by working people and entertained by the queen, the Grants went on to Paris in October 1877, where their party assumed more of the guise of a grand tour rather than a pseudo-political trip that brought out crowds in England. By winter, the party boarded the U.S. Navy's *Vandalia* for a Mediterranean cruise that included Italy and Egypt before reaching the Holy Land.

Correspondent Young reported that, aboard the *Vandalia*, the Grant party was anxious about the weather, since foul weather would prevent a landing at Jaffa and imperil the tour of Palestine. "The idea of a visit to the East without setting our feet on the Holy Land was not to be endured," Young wrote. The party was therefore thankful when they found they could land at Jaffa in calm seas.

Doing Canaan. Perhaps one of the most intriguing aspects of the *Quaker City* cruise was its designation as a "pleasure excursion," a voyage devoted entirely to the pleasures of its passengers—in a typically 19th century Victorian sense, spiritual, intellectual and educational. Indeed, if the jargon of the 19th century shows something of what its people



A tourist camp in 19th century Holy Land

were thinking, then the description that American travelers "did" the sites during their tours (moving about with impatience and at a generally accelerated pace) implies for us that the "doing" of 19th century touring was quite rigorous.[9] This was especially true for the Holy Land tourist, who until late in the 19th century was subject to a number of perils when traveling through Palestine. As late as 1882, one American consul-general, J. Augustus Johnson, offered a discouraging assessment of the Holy Land's tourist environment. "The climate," Johnson wrote, "is unfavorable for the foreigner, and is often fatal to the tourist. The graves of modern travelers and explorers may be seen from Dan to Beer Sheba, and from Jerusalem to Damascus."[10]

The Missionary Imperative. Motivated by the impulse to spread Christianity, a diverse assortment of American Protestants attempted to base their evangelistic activities in the Holy Land. Some of their efforts were desultory, truncated by a lack of resources, personnel, or desire to compete in an already crowded and unpromising field; the efforts of others showed some durability. All American missionary efforts, however, displayed two important features. First, their ventures in the Holy Land were somewhat erratic, comprising incohesive, discontinuous episodes that lacked a sense of progression or growth. Second, the Holy Land as a mission field always had special meaning to Americans who were willing to stake a claim to it, simply because the area was the land where Christianity was born and from which it had spread centuries before. It was the land of Jesus, whose message Christianity bore; it was the land of the remnants of the earliest, most primitive churches; it was the land that Christians had won and lost during the Crusades; and, above all, it was both a land that was inextricably part of the Christian past and an opportune place for spreading the Christian future, as conceived in the 19th century. It was, in short, a land made special through the geopious regard of Americans.

Unusual inducements made the Holy Land an attractive and almost irresistible field for missionary work. But the Americans were just one of several national groups trying to gain a foothold there. British and European Protestant missionary efforts, in particular, served as a context into which the Americans fit. The "context" slowly became formalized in the development of the Protestant bishopric in Jerusalem, first centered at the city's Christ Church. In the first half of the 19th century, British missionary efforts were dominated by the London Society for Promoting Christianity Among the Jews (also called the London Jews Society) and the Church Missionary Society (for a time an arm of the Anglican Church and the model for the American Board). The Protestant bishopric in Jerusalem was established in 1841 as a post jointly sponsored by Britain and Germany, to further Christianity and later to support their imperialist pretensions at protecting the Protestant citizenry of the Ottoman domains.[11]

An American Agricultural Mission. The colony of Mrs. Clorinda Minor was an early flowering of the idea that the rebirth of the Holy Land, an event that was vital for the success of millennialist predictions, lay in better exploiting Palestine's agricultural resources. Another group of Americans tried to promote the same theory, and their efforts too ended before fruition.

On July 24, 1852, the *L. & A. Hobart*, a spritely bark, set sail from Boston with a young, idealistic New England couple on board. Mr. and Mrs. Phillip Dickson were on their way to the Promised Land as the anticipated vanguard of an independent settlement group confidently called "The American Agricultural Mission."[12] Their scheme was forthright and simple: they hoped to introduce the native populace of the Holy Land to three notions—Christianity, modern agriculture and American ideals. But

they had not counted upon the difficulties of establishing their home in so foreign an environment.

By April 25, 1853, Phillip was dead; a short time later, his widow was on her way back to New England. While at sea, and quite unknown to her, she passed her late husband's family sailing eastward toward Palestine to reinforce the original effort.

Walter Dickson (Phillip's father), his wife and their daughters left Boston in mid-October 1853 aboard the *John Winthrop*. Arriving at Jaffa during the winter of 1854, they soon secured a small enclave for the proposed missionary work and farming, not far from the precincts of the port city, at the Mount Hope site.

Before long, the enterprise attracted at least one German family, and two of Dickson's daughters married two of the other family's sons. The extended group constituted the "American Mission Colony."

Herman Melville, visiting the Holy Land in 1857, met the Dicksons and wrote in his journal that Deacon Dickson was "a thorough Yankee, about 60, with long oriental beard, blue Yankee coat and Shaker waistcoat" and that Mrs. Dickson was "a respectable looking elderly woman." Melville asked the Dicksons if they had settled permanently in the Holy Land. Mr. Dickson replied "with a kind of dogged emphasis, 'Permanently settled on the soil of Zion, Sir.' "

Melville asked whether the Dicksons employed any Jews and were told by Mr. Dickson, "No. Can't afford to hire them. Do my own work, with my son. Besides, the Jews are lazy & don't like to work." Melville asked whether Dickson thought the trait "a hindrance to making farmers of them?" and Dickson replied, "That's it. The Gentile Christian must teach them better. The fact is the fullness of Time has come. The Gentile Christians must prepare the way."

Melville reflected, "Old Dickson seems a man of Puritanic energy, and being inoculated with this preposterous Jew Mania, is resolved to carry his Quixotism through to the end. Mrs. D. dont seem to like it, but submits. The whole thing is half melancholy, half farcical—like the rest of the world."[13]

Despite their best intentions, relations between the colony and the local Arabs were strained. The comparatively independent Western women were subjected to insults, and the colony's livestock and property were frequently targets of thievery and vandalism. Trouble came to a head on the night of Jan. 11, 1858, when the colony's compound was raided. During the fray, son-in-law Frederick Steinbeck was fatally shot and Walter Dickson was knocked unconscious. The women were raped and the colony was despoiled. In response to this outrage, the U.S. Consul at Jerusalem, J. Warren Gorham, together with his Prussian colleague, demanded that the Pasha take action. A 1,000 piaster reward was posted, though Gorham seemed dubious about the result because of the intense anti-Christian feelings of the Muslims. Yet it was not long before four Arabs were imprisoned and the family compensated more than $2,000 in damages from the authorities.

The appearance of the U.S. steam frigate *Wabash* showing the colors off Jaffa harbor may have reinforced Turkish resolve to be of assistance. As for the survivors, by September 1858 the "American Agricultural Mission" was disbanded and the Dickson family was on its way back to the United States and the consoling familiarity of Groton, Mass.[14]

The American Colony of Jerusalem. The words "Saved alone" on a cable shattered the world of Horatio Spafford. The successful Chicago lawyer, nearly ruined by the Great Chicago Fire of 1871, had struggled hard to rebuild his law practice and real estate investments. With his wife, the former Anna Larssen, a daughter of Norwegian immigrants, he had led relief efforts to the point of exhaustion. When the opportunity to spend some relaxing time in Europe arose in 1873, Spafford

The U.S. Consular Office in Jerusalem, in a circa 1900 photo

decided to send his wife and four little daughters on ahead while he concluded a business deal, so he saw his family depart on the *Ville du Havre,* one of the most luxurious steamships afloat at that time. Weeks later the cable arrived from Wales. Anna Spafford had miraculously been pulled from the cold Atlantic after the ship collided off the coast of Newfoundland in the early morning of Nov. 22, 1873, with the English iron sailing ship *Lochearn.* The four Spafford girls were among the 230 passengers lost in the calamity. Later, on the sad journey across the Atlantic to join his wife, Spafford composed the words of a hymn still sung and beloved by many Christians today: *When peace like a river attendeth my way/When sorrows like sea-billows roll/Whatever my lot, Thou hast taught me to say:/"It is well, it is well with my soul."*

Golden Dome and Ferris Wheel. The view is an astounding one: the Temple Mount with its Dome of the Rock bathed in bright sunlight. Tourists are scattered about its plaza, marveling over the place and its sacred associations. In the foreground, the solemn eastern wall of the Holy City looks like stone, yet is somewhat more uniform than expected; it is bedecked with huge block letters gratuitously announcing: "Jerusalem." As if to temper reverence with levity, an enormous ferris wheel looms over the scene.

The sky is Missouri's, not the Holy Land's; the view is of the Jerusalem exhibit at the 1904 St. Louis World's Fair, a spectacle that epitomized the popular appeal of the Holy Land for earlier Americans. In a 10-acre space at the very center of the fairgrounds, the Jerusalem Exhibit Company, a fair concessionaire, reproduced the principal features and life of Jerusalem on an unprecedented scale. The site was contoured to replicate hills and valleys; it was then enclosed in a reproduction of the city's ancient walls complete with gates. Inside, such structures as the Church of the Sepulchre, the Temple Mount, Solomon's Stables, the Golden Gate, the Via Dolorosa and the Wailing Wall were erected to full scale and arranged in a manner that approximated their placement in reality. Compacted, narrow streets with shops, peopled with native Jerusalemites and livestock, portrayed life in the Holy City for fairgoers. Religious services and ceremonies of the various faith and ethnic groups were staged as pageants. Lectures on picturesque Palestine and its peoples were delivered to troops of Sunday school masters and pupils.

The Jerusalem exhibit was a massive and expensive undertaking, but it had the benefit of broad support from an advisory board composed of clergy representing 27 religious groups of Protestants, Catholics and Jews. The affair was presided over by the Rev. W.B. Palmore, a Southern Methodist, and managed by Alexander Konta, a St. Louis businessman who had visited the Holy Land on several occasions and had good relations with the Turkish authorities. The investment prospectus issued by the Exhibition Company made it clear that the project was intended to create for the visitor a "vision and a dream," that would educate, enlighten, and spiritualize.

NOTES

[1] G. Sandys, *Sandys Travels,* prelim. p. ii.

[2] Mary Todd Lincoln, Letter, to James Smith, Chicago, Dec. 17, 1866. Quoted in *Mary Todd Lincoln: Her Life and Letters,* edited by Justin G. Turner and Linda T. Turner (New York: Knopf, 1972), p. 218 and 400.

[3] Holy Land-related works by these authors were Stephens's *Incidents of Travel in Egypt, Arabia Petrea and the Holy Land* (New York: Harper, 1838); Curtis's *The Howadji in Syria* (New York: Harper, 1852): Taylor's *The Lands of the Saracen* (New York: Putnam, 1856); De Forest's *Oriental Acquaintance* (New York: Dix, Edwards, 1856); Bryant's *Letters from the East* (New York: Putnam, 1869); Browne's *Yusef, or the Journey of the Frangi: A Crusade in the East* (New York: Harper, 1853); and Melville's *Clarel, a Poem and Pilgrimage in the Holy Land,* edited by W.E. Bezanson (New York: Hendricks House, 1960).

[4] Seward had actually been to the Holy Land once before, in 1859. The completion of his term of office gave him the opportunity for an around-the-world tour that included a stay in the Holy Land for a second time, in 1871. Grant embarked on a grand tour of Europe and the East that included a stop in the Holy Land during the winter of 1878.

[5] *Alta California,* April 9, 1867.

[6] Stephen Morrell Griswold, *Sixty Years with the Plymouth Church* (New York: Revell, 1907), p. 153-166.

[7] *New York Sun,* June 8, 1867; quoted in L. Dickinson, "Mark Twain's *Innocents Abroad,*" p. 4-5.

[8] James D. McCabe, *A Tour Around the World by General Grant* (Philadelphia: National Pub. Co., 1879), p. 20.

[9] W.R. Siddall, "Transportation and the Experience of Travel" (*Geographical Review,* 77 (1987): 309).

[10] J. Augustus Johnson, "The Colonization of Palestine" (*The Century,* 2 (1882): 293).

[11] See Abdul L. Tibawi, *American Interests in Syria, 1800-1901* (Oxford: Clarendon Press, 1966), p. 9, and Saul P. Colbi, *Christianity in the Holy Land: Past and Present* (Tel Aviv: Am Hassefer, 1969), p. 85-94.

[12] According to British scholar V. Lipman, the Dicksons were Seventh Day Baptists who were inspired by Mrs. Minor's letters as published in Philadelphia and other papers. See V. Lipman, *American and the Holy Land Through British Eyes,* p. 134. Though the Dicksons resided at Mount Hope with Mrs. Minor until the latter's death in 1855, I have decided to treat their effort as separate because their intentions

(Cont. on p. 399)

News from the Center for the Book:

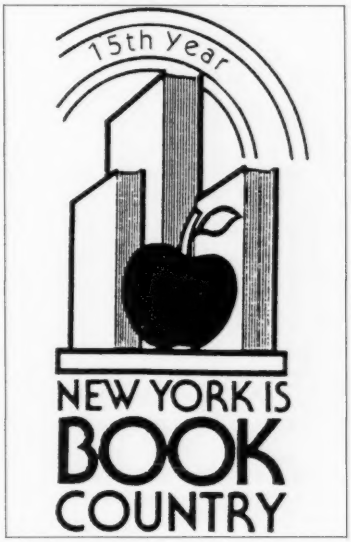
Historians Eisenstein and Bulliet to Speak at LC on Oct. 27

Elizabeth L. Eisenstein, author of *The Printing Press as an Agent of Change,* and Richard W. Bulliet, author of *Islam: The View from the Edge* and professor of history at Columbia University, will speak at the Library on Oct. 27 in a colloquium sponsored by the Center for the Book, Columbia University Press and the Houghton Mifflin Co.

The program, which will be held at 5:30 p.m. in the Montpelier Room on the sixth floor of the Madison Building, is titled "From Gutenberg to William Gibson: Revolutions in Knowledge from the Renaissance into the 21st Century." The event, which marks the publication of the fifth edition of *The Columbia Encyclopedia,* is free and open to the public. No tickets are required.

☐ **"Books Without Boundaries" in North Dakota.** Marianne Scott, National Librarian of Canada, and Center for the Book Director John Y. Cole were two of the featured speakers at a Sept. 9-10 program on "Books Without Boundaries" in Grand Forks, N.D. Grand Forks citizens, Canadian and American librarians, and University of North Dakota faculty and students participated in several events during the two-day program, sponsored by the North Dakota Center for the Book, the North Dakota State Library, the University of North Dakota (UND) Library, the Grand Forks Public Library and the North Dakota Humanities Council.

The program began at the Grand Forks Public Library on Sept. 10 with Clay Jenkinson's historical characterization of Thomas Jefferson in a presentation titled "Books Know No Boundaries." In period costume and using the language of the third president, Dr. Jenkinson answered questions about books, libraries, education and the information revolution. The next day, Clay Jenkinson's Thomas Jefferson addressed students at Grand Forks Central High School.



Canadian and American librarians Sylvia Nicholson, John Cole, Marianne Scott, Carolynne Presser and Frank D'Andraia at the "Books Without Boundaries" program.

A press briefing on Sept. 10 featured remarks from Drs. Scott and Cole; Jef van Gool, head of the Reading Promotion Department at the Dutch Centre for Public Libraries and Literature in the Hague; North Dakota State Librarian Bill Strader; Sylvia Nicholson, director of the Manitoba Public (Provincial) Library; Carolynne Presser, director of libraries at the University of Manitoba; and Frank D'Andraia, UND director of libraries. Issues discussed at the briefing were outlined the next day in a feature article in the *Grand Forks Herald.*

University of North Dakota President Kendall Baker introduced the afternoon program on Sept. 10 and hosted a dinner for 80 guests that evening in the East Asian Room of

the Chester Fritz Library on the UND campus. A public reception was held at the UND Alumni House.

☐ **"New York Is Book Country" 1993.** Center for the Book Program Officer Maurvene D. Williams staffed the center's exhibition booth on Sept. New York City at the 15th annual "New York Is Book Country" street fair, a citywide celebration of books and reading. Ms. Williams promoted the center's work and its "Books Change Lives" theme at the booth, which the center shared with Friends of Libraries USA and the American Library Association, two of its national reading promotion partners. The theme of this year's New York fair was "Make Time for Reading."

☐ **Donated Books Handbook Published.** The Library of Congress, with sponsorship by the Center for the Book, has published *Donated Book Programs: A Dialogue of Partners Handbook*, a 104-page volume based on the proceedings of the Dialogue of Partners International Workshop on Donated Books held in Baltimore on Sept. 14–16, 1992.

Organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Canadian Organization for Development through Education (CODE) and the International Book Bank (IBB), the workshop was convened to encourage greater effectiveness in donated book programs by bringing together representatives of the various participants—program administrators, funders, book donors, distributors and recipients. Ninety-five delegates from 44 countries attended the meeting. The Center for the Book was one of the workshop's 18 organizational partners.

In their introduction, coeditors Rosamaria Durand and Francis J. Method emphasize two important *Handbook* purposes: to discourage the sending of unwanted materials overseas (donated book programs should be "demand-led") and "to take donated books out of the relief closet and put them into the international development arena."

Donated Book Programs: A Dialogue of Partners Handbook contains many useful ideas, recommendations and guidelines. Part I summarizes the proceedings of the workshop and Part II is a practical guide for implementing a donated books program. Part III provides information about the 84 organizations that participated in the workshop, including purpose, areas of specialization, addresses and telephone and fax numbers. It is available from the Library of Congress Sales Shop and by mail from the Library of Congress, Box J, Washington, DC 20540. The price is $6.95. Add $3.50 per order (one to four copies) if ordering by mail. Credit card orders may be placed by phone; call (202) 707-6095 to place orders or for more information.

International Book Bank books arrive in Pilsen, Czech Republic. *From* A Dialogue of Partners Handbook

Iman Mohammed Ahmed, librarian of Ahfad University for Women in Sudan, registers at the Dialogue of Partners Workshop. *From the* Handbook

☐ **Iowa's Literary Heritage.** Birthplaces and homes of 94 Iowa authors are described and pictured in *Iowa Literary Heritage Trail*, a new illustrated publication prepared by the Iowa Center for the Book. Elaine Graham Estes, director of the Public Library of Des Moines and coordinator of the Iowa center, notes in her preface that the publication's purpose is to encourage people to read Iowa authors and to learn more about the state's literary heritage. The 59-page booklet promotes awareness of Iowa authors, provides information about their lives and encourages the preservation of property associated with authors and other literary figures.

Copies of *Iowa Literary Heritage* are available for $6 per copy from the Iowa Center for the Book, Public Library of Des Moines, 100 Locust St., Des Moines, IA 50309. Checks should be made payable to the center.

Finding a Common Ground:

Thatcher Foundation Russian Librarians Spend Two Weeks at LC

Sometimes there is something all too familiar about a conversation with a Russian librarian.

At a recent Library of Congress reception for 10 visiting Russian librarians, this writer expected to hear tales of secret archives, hidden histories and triumphant truth. Instead, when Nina Bakhova was asked about her main concerns at the Russian State Library in Moscow, she responded as would most American librarians: budget cuts and automation.

Ms. Bakhova and nine others had just returned from four weeks of visiting local American libraries in a program sponsored by the Margaret Thatcher Foundation. The program included an introductory week at the Library of Congress, followed by individual assignments at a variety of libraries around the United States. The final week, Aug. 16–20, was also spent at the Library.

The $75,000 grant to the Library of Congress that supported the program was the first for the Thatcher Foundation, established last April by former British prime minister Margaret Thatcher. The funds that support the foundation are raised entirely through private philanthropy. The initial phase of grants will concentrate on providing scholarships to individuals throughout Eastern Europe who have shown interest in establishing free market capitalism, according to Robert Higdon, director of finance for the Thatcher Foundation.

Visiting librarian Nina Bakhova, who heads the Department of Foreign Acquisitions and International Exchange, said her experience as one of four Russian guests at the University of Illinois was "a brillant opportunity to see a wide range of different types of American libraries."

The Thatcher Foundation librarians (from left): Nina Mitiaeva, Evgenia Shepovalova, Nina Bakhova, Robert Higdon of the foundation, Tatiana Feoktistova, Father Alexander Troitskii, Elena Alferova, Vladimir Firsov, Olga Piatnitskaia, Nelli Belova and Liudmila Gubkina. *Photo by Yusef El-Amin*

The range was indeed wide, from a library for a waste management laboratory to one inside a large Chicago advertising firm. ("Absolutely a new experience," according to Ms. Bakhova.)

What most impressed her about the American library system was how easy it is to charge out any book from any other library, thanks to automated interlibrary loan. Ms. Bakhova also was happy to have made many new personal contacts in the United States. Because of economic uncertainties in her country, the only way she can acquire foreign publications is through international exchange.

Another Russian librarian, Elena Alferova, faces the formidable task of virtually reinventing her library in Ekaterinburg, the city where Czar Nicholas II and his family were executed during the Russian Revolution. Ekaterinburg was formally a "closed" city, a vast center in the Ural mountains for the Soviet military-industrial complex. As the factories struggle to switch their assembly lines from tanks to refrigerators, Ms. Alferova is struggling to transform her formerly secret military information center into a Cultural and Business Information Center.

Amid all the political change in Russia, the concerns of at least one of the visiting librarians have stayed the same. Evgenia Shepovalova, director of the Municipal Library for the Blind in St. Petersburg, continues to try to improve access to library materials for blind individuals. In a city of approximately 10 million inhabitants, she directs Russia's second largest library for the blind,

with about 11,000 patrons. After working closely with Frank Kurt Cylke, director of the Library of Congress's National Library Service for the Blind and Physically Handicapped, Ms. Shepovalova reported that although the details of her program may be different the general picture is the same.

During her visit, she was pleased to work out an exchange agreement with Mr. Cylke. Her clients need English-language talking books, and the Library of Congress service is interested in expanding its offerings of Russian-language titles. They also agreed to swap braille music scores, which use a common musical notation system.

From Ms. Shepovalova's comments, one is left with the impression that the Soviet system did very little to meet the needs of the blind. Now, with assistance from the West, that is beginning to change. One of her goals in visiting the United States was to get advice and bids for equipment to build a sound studio to record talking books. It has been very difficult for the blind to keep up with the changing political scene.

On her own, Ms. Shepovalova herself has recorded readings of popular magazines on equipment donated by the Soros Foundation. A few years ago, she started a support group for parents with blind children. In four years, the group has grown from five families to more than 150. However, there is very little children's literature available on tape.

While most of the visiting librarians used their time to make contacts and discover sources for bringing material back to Russia, Nelli Belova, deputy director of the Vologda Regional Research Library, took advantage of the vast resources of the Library of Congress to deal with a little homesickness. With help from LC staff member Mike Neubert, Ms. Belova took a trip into the Library's stacks in search of books about her hometown. Thanks to the cutter number classification feature, she quickly was able to locate an entire shelf of books about Vologda, according to Mr. Neubert. She reached up and pulled down a familiar volume and showed him the object of her quest. Inside was a picture of her husband, an art restoration expert.

–Craig D'Ooge

Interns *(Cont. from p. 384)*

working with the Hispanic serial arrearages, and classifying and listening to tapes in the Archive of Hispanic Literature on Tape. He said that listening to the voices of major writers was "a unique experience."

☐ Sean McGuire, a student at the University of Colorado at Boulder, assisted the *Handbook* staff.

☐ Sixteen-year-old Kennia Alvarez, a Guatemalan who is a sophomore at the School Without Walls in Washington, D.C., worked on the *Handbook* under the sponsorship of the D.C. Summer Youth Employment Program.

☐ Johnny Battle Jr., 15, was also sponsored by the Youth Employment Program and worked in the Hispanic Reading Room.

☐ Sandra Quintanilla has been working for the *Handbook* as a work-study since July 1992 as part of her school curriculum. She graduated in May of 1993 from High Point High School with honors. Originally from El Salvador, she has lived in the United States for the past nine years.

☐ The division's most recent work-study employee is Leandro Lucini. A native of Rio de Janeiro, Mr. Lucini has lived in the Washington metropolitan area for the past five years. For the past three years he has been listed in *Who's Who in American High School Students* and has been a member of the National Honor Society. Mr. Lucini is a student at the Takoma Park Academy in Maryland.

Leandro Lucini came to work at the Library as part of his high school curriculum in August.

Fulbright Grantee Does Project In Hispanic Division

"All I have learned at the Library of Congress, I will be able to use in our library system now and in the future," said Daisy Edith Lake, Fulbright grantee in the Hispanic Division.

She added that Everette Larson, head of the Hispanic Reading Room, "even taught me a new way of entering manuscripts into the computer." Ms Lake is especially happy about having mastered using the Library's automated data base and having become proficient in the use of personal computers. She went on to say: "My special project for the Fulbright Program was the use of data bases on research and information, and my goals were effectively accomplished by the programs Procite, Quattro Pro and WordPerfect."

One of Ms. Lake's contributions was to help Mexican Specialist Barbara Tenenbaum, junior fellow Laura LaBauve, Mexican bibliographer Juan M. Perez and intern Scott Hutson classify Caribbean periodical arrearages.

Ms. Lake is a librarian/documentalist and the supervisor of libraries in Antigua-Barbuda in the West Indies. She was a Fulbright grantee doing research in the Hispanic Division from April to September 1993. During her study tour, she used her newly acquired computer skills by compiling a bibliography of Library of Congress holdings by and about Antigua, in which she includes maps and manuscripts.

"With the increasing awareness of the value of computer technology," Ms. Lake said, "Antigua is making every effort to include computer technology in the curriculum for our high schools and college." She added that "eventually all our government offices and libraries will be fully computerized."

Ms. Lake had not expected to see

as many maps and charts of Antigua as she did during a briefing by Ronald Grim, head of the Geography and Map Division's Reading Room.

Debra Newman Ham, Afro-American specialist in the Manuscript Division, gave Ms. Lake a tour of the division, where she found a number of documents about Antigua, including more than 900 pages in the John Willis Greensdale Papers.

Ms. Lake has also toured the African and Middle Eastern Division, the Children's Literature Center and the Exchange and Gift Division, where she briefed acquisitions librarian Fehl Cannon before he visited the Anglophone Caribbean on an acquisitions trip.

But Ms. Lake spent most of her time in the Hispanic Division. She is convinced that "it is through doing reference that one learns the most about a library's holdings."

Ms. Lake received a bachelor's degree in library science from the University of the West Indies in Mona, Jamaica, in 1976. Subsequently she did an internship at the Kitchener Library in Kitchener, Ontario, Canada. She now hopes to return to the United States and study for a master's degree in library science.

She was selected for the Fulbright grant through an internship program that Cole Blasier, former chief of the Hispanic Division, and William Glade, former deputy director of the U.S. Information Agency, worked out in 1989, to bring Latin American and Caribbean librarians to the Library of Congress for study and research. The grant is sponsored by the Fulbright-Hays fellowship program. Through this internship program, the Hispanic Division has hosted librarians from Barbados, Nicaragua, El Salvador and Chile. –*Georgette Magassy Dorn*

Daisy Lake (from left), Barbara Tenenbaum, Scott Hutson and Laura LaBauve work on arrearage materials.

Hispanic Division Gets Its Pamphets in Order

The favorite saying of Reynaldo Aguirre, senior bibliographer in the Hispanic Division, is, "I hate messes."

This prompted him in 1989 to take inventory and organize the pamphlet collections in the Hispanic Division.

In early 1991, Eric Wayne was hired to catalog the collection of 190 boxes containing 14,250 pamphlets. These materials, ranging from agriculture to zoology, consist mostly of political and historical pamphlets from the 1830s to the early 1940s. The project is nearing completion. Ninety-five percent of the pamphlets have received collection-level cataloging and 298 on-line MARC records were created.

The Hispanic Division's displays of Hispanic or Portuguese culture are usually also the work of Mr. Aguirre. In 1990 he located Nicaraguan painter Jorge Somarriba–now living in the Washington area–who agreed to design a poster to celebrate the 50th anniversay of *The Handbook of Latin American Studies.* The colorful poster will soon be available in the Madison Building Sales Shop.

Mr. Aguirre was born in Robstown, Texas. He attended schools in San Antonio and is a graduate of St. Mary's University in that city. He came to the Library of Congress in 1974 and worked in the National Union Catalog and in the Loan Division before coming to the Hispanic Division in September 1980.

During his years in Hispanic he also prepared the bibliography *Works by Miguel de Cervantes in the Library of Congress,* now in press, and has worked with Taylor Publishing Co. negotiating the production of a fourth edition of *The National Directory of Latin Americanists.* Currently he is planning the preservation of the Hispanic Division's ephemera and the move back to the division's original location. In the midst of all these duties, he still finds time to help readers in the Hispanic Reading Room. –*Georgette Magassy Dorn*

Holy Land *(Cont. from p. 394)*
differed somewhat from Mrs. Minor's original plan.

[13] Herman Melville, *The Melville Log,* edited by John Leyda (New York: Harcourt, Brace, 1951), v. 2, p. 548–549.

[14] J. Finn, *A View from Jerusalem,* p. 281, 304, 310. See also George W. Chamberlain, "A New England Crusade" (*New England Magazine,* 36 (1907): 195. There is at least one report that a descendant of the survivors was American novelist John Steinbeck.

[15] "Walls of Jerusalem and the Ferris Wheel . . . Louisiana Purchase Exposition, St. Louis, U.S.A. No. 8503," stereographic slide (Bennington, Vt.: H. White, 1904).

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